

## 12 July 2018 Thursday class outline short notes

Audio : <http://broteoh.com/wp-content/uploads/Teoh-Thu-180712.mp3>

Whiteboard : <http://broteoh.com/wp-content/uploads/Teoh-Thu-180712.jpeg>

### A. Meditation

- If **5 spiritual faculties** are **stable**, the **mundane mind** will be in the **meditative state** of *inner peace* and *inner awareness within* a short period of time. Otherwise, *mental hindrances* will be present then one will need to develop a *skilful means* to **train the mind until a stable Sati arise**.
- 4 supports for *mindfulness or awareness base meditation* are: **Relax, Aware, 24 hours maintenance** and **Trust**.

### B. Additional pointers to the 21<sup>st</sup> June 2018 Thursday class outline short notes

- 1) Due to lack understanding of the fundamental teaching, 'meditator' **felt troubled by defilement**, either before or after they arise for **defilements are never real** and **they are never you**. They are **not inherent** in one's nature, they come after the **stirring of the mind**, through **wrong view**. If one attached, cling and grasp, one will suffer, because they are impermanent, **not a permanent unchanging entity** that one can hold on to and cling on to and say this is **me**, this is **I**, and therefore all these can be **mine**. One can't own, can't possess it, as it is not real and empty, for they come and they go dependent on causes and conditions. This are the 3 universal characteristics of nature (Suffering, Impermanence and Non-self).
- 2) Bro Teoh gave **a detailed review** of the 21<sup>st</sup> June 2018 outline short notes. Please do listen to the **recording attentively** and then **re-read** through the 21<sup>st</sup> June 2018 outline short notes which are very important to develop the **clear understanding** of the **rather profound dharma shared**.

### C. Tammy's Report / question

- 1) She reported that her mind is in **craving mode** and **can't settle down**. So, she read a passage from a book of a Zen master with the title "**why are you so busy**". The Zen master explained that if one **understands** that **things outside are just the way they are**, the **mind will be tranquil because it can accept** the reality of the *outside phenomena* as something **occurring naturally following nature's law of dependent origination** hence the mind can be at ease. After reading that short passage, she felt her hearing sense enhanced for a short moment. Bro Teoh agreed and added that the mind can be silent and still even while in the midst of activities when one understands. '*If inside okay outside no problem.*' In Tammy's case, the sentence "why are you so busy" helps her to be aware of her **constant wanting** and **craving**. She **wants to meditate** and **sit** but she cannot because her mind is restless. Similarly **wanting to be peaceful**, **wanting to be enlighten**, etc. makes her more restless. She then use her thoughts and dharma knowledge to rationalize **not knowing** that her **craving mode** which is a **sensual desire** creates the *mental hindrance*. When her **view is straightening**, the *mental hindrance* ceased. Besides that, to overcome the *mental hindrance*, Bro. Teoh added, **one just need to relax**, and let the **craving arise** and **let the thought do whatever it wants**, one **just stays with it**, maintain **silence** then one will come to **realize that all the mental hindrances will cease on their own when the cultivator is not feeding it with anymore thought (or craving) energy**, because they are **dependent originating, condition arising, they come and they go**. Mind can then return to its **original state of stillness and silence before the stirring**. This is the **true mind that can be realized by the cultivator**.
- 2) Habitual tendencies of likes and dislikes (borne of **heedless** living) constantly arise during one's daily life's activities when one **lacks** the **5 spiritual faculties** because the *mental hindrances* (that hinder one's mind from *entering the meditative state*) will **arise and made one heedless**. But if you **don't react or get angry or unhappy over** what happened, and instead **just allow it to be**, via **accepting** it

with *understanding (wisdom)*, then just be with the mental hindrances, especially *sloth and torpor or pain* (but without labelling it) then a **shift in consciousness** with occur. One doesn't have to do anything for **without the mental hindrance, Sati has taken over**; then **when the hindrance is gone** mind returns to its original state and becomes bright and clear with a lot of viriya and sati. The moment one realized this, one will understand clearly that all these mind states (especially anger, fear, worry, anxiety, restlessness of mind, various emotions, etc.) are all not you. They are **dependent originating**, hence **impermanent**, leading to suffering when **we want things our way** which is **not nature's way, all are empty and non-self**.

- 3) Tammy also noticed that her mind love to tell stories, and projects into the future. Then she suddenly realizes that it is just a thought. Bro. Teoh explained: thoughts are response to memory due to one's attachment. When we give meaning to something that happened, we accumulate them as memory and that is what attachment is all about. When one **lack mindfulness**, all these attachments are accumulated in the memory **without one knowing it**. If one is **aware**, one can then just **perceive without proliferating it, one can then just move on, without conditioning habitual tendencies (via thought proliferation) to arise like normal heedless people**. This is **heedful living borne of wisdom**. There is **no need for accumulation of psychological memory**. **Mechanical memory** is okay because there is **no clinging involved**. When there is a need or condition for it to arise again, it will arise like RAM (random access memory) as in the computer – for us to access them randomly when needed. One will **no longer cling or give meaning to them**, and thus **not conditioning** the cause of suffering to arise again. No more **unresolved issues**, no more **perceiving a situation with negativity**. One is then able to accept any situation as it is for it is just the way things are, and one is always at peace. Furthermore, if one is sensitive and mindful **in the midst of life, one will feel for others** and one is **no longer selfish**. One will act with **wisdom** following the **noble eight fold path**. The world is the world, people are just the way they are, understanding this deeply then there is no more delusion, no more craving or desire to do things following our way, as acceptance via wisdom frees the mind.
- 4) The difference between **objective seeing** and **subjective seeing**. Objective means **no subject** involve, no person behind; **subjective seeing means there is a subject**, like I see. Objective seeing means the **pure direct perception without the egoic mind**, just like the Buddha's saying, '**in the seeing, it is just the seeing consciousness, just that consciousness**' and there is **no one to see or involve in the seeing**. Objective seeing is '**seeing things as they are**', no word involved. However, when subject is present, it **become I see, this is sakkaya ditthi**, - it become a **subjective seeing, one perceives through memory and recall through words**. J. Krishnamurti said, '**the word is not the thing**'. The direct seeing or the pure perception is **very pristine, no words** involve, like everything is new, **seeing the whole thing as it is - its pristine beauty**, even a dead tree is beautiful. However, human being is so condition and hardly aware, always lost in thoughts. It is **as if without thought they can't live life**. Most human being can't understand a type of **heedful living** that **doesn't need** much thought. Most of the time **they are just aware, mindful, heedful, quiet and silent**. Their **mind states are stillness, tranquility** and the **unconditioned mind (which is beyond thought) most of the time**. When one is mindful, aware, observant, attentive, and able to accept the reality of the moment more and more, one will grow in wisdom and one's meditation will progress.

#### D. Additional pointers to the 6<sup>th</sup> Patriarch's 1 July 2018 class outline short notes

- 1) Whatever arise there are causes and condition for its arising and when conditions are like that things will be like that, cannot be otherwise. So, **one need to accept this fact with wisdom**, then only act with wisdom accordingly, not the other way round which is **reacting or stirring** of the mundane deluded mind (before the arising of wisdom). As for the latter, one will get into trouble straight away.
- 2) A **glimpse of the unconditioned or cessation of the form and mind is enough**, as understanding does not involve the memory. The form and mind will understand depending on which stage of enlightenment. For those that are on the path, they can't teach as yet but for those that had taste

the fruit and went through the fruition, they had stabilized the understanding and thus able to share and teach others the teaching up to that path.

(The above is drafted by Sis Tammy)